Zions Herald

THE INDEPENDENT METHODIST WEEKLY

JANUARY 10 1945

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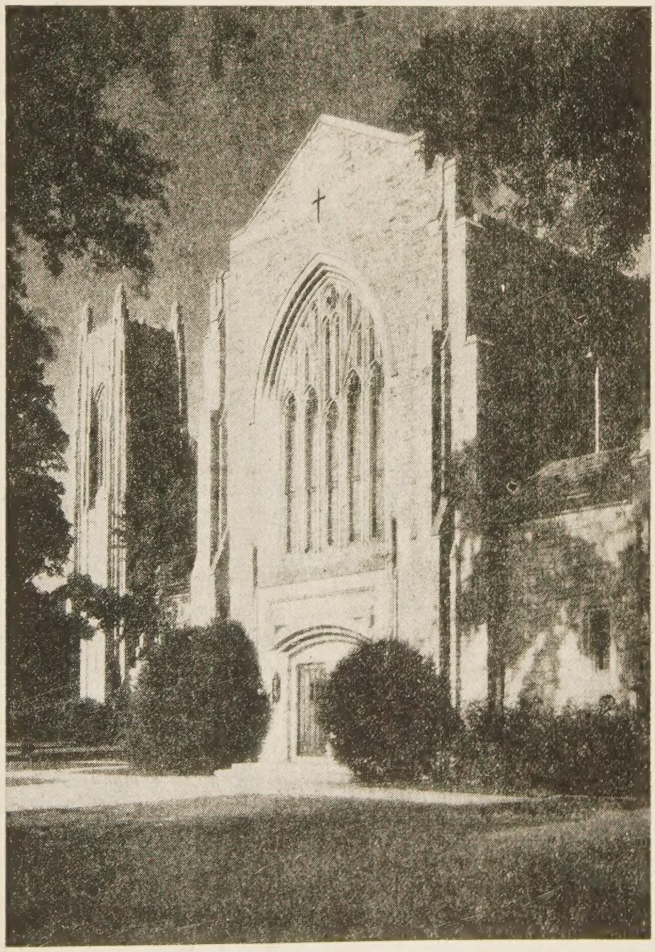
"They Met to Build a Kingdom"



Chapel at Scarritt College, Nashville, Tenn.

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MR. EDITOR!

Readers Write

★

Let's Be Positive

"Under that heading in the HERALD of Nov. 29th you promise to publish the names of Sunday schools that are having an increase of enrolment and attendance. That will be an excellent exhibit in these days when we have grown accustomed to the idea that the only movement in the Sunday school is downward.

"But do not treat us to statistics without interpretation, for all too often uninterpreted statistics are of little or no significance. I should like to suggest that you give us the interpretation under these three heads:

1.

"Did the increase come as a result of a new burst of spiritual energy in the church and school that sent them out to gather new pupils from groups that up to that time had been untouched by the school?

2.

"Did the increase come as a result of a rising birth rate over the last few years in families that were already attached to the church?

3.

"Did the increase come as a result of new families moving into the community and transfering their children from other Sunday schools into the schools that report the increases? Is the reported increase balanced by a corresponding decrease in other schools, and does the reported increase have any effect at all on the total enrolment and attendance of Sunday schools?"

(Rev.) W. E. LOWTHER,
Norwich, Conn.

Reading Z. H. Constantly

"I'm all for what Charles Otto said about the best apples getting the most clubs thrown at them. . . . You are making ZIONS HERALD live effectively. I read it much more consistently than I ever did before. Keep up the good work."

(Rev.) JOHN HOON,
Springfield, Mass.

"I have no fault to find with the new Editor. He is telling us the truth, and all who desire it, will rejoice as I do that he has courage to do this. God bless you."

GEORGE DAVIES,
East Candia, N. H.

Youth Left

"Mr. H. G. Manchester's comment in your issue of Jan. 3rd, should be amended to read: 'I belong to a Rotary Club, and it saddens me to see how few good fellows go near the church.' ('Period!') As far as my observation goes, the preaching in the neighboring churches has little or nothing to do with business men's attendance or their failure to attend."

(Rev.) CLARENCE F. AVEY,
Athol, Mass.

A Layman Likes Z. H.

"I, for one, hope you will keep on publishing letters from your critics as well as your friends. It permits us to know who the narrow and bigoted men are, and it gives us greater hope for the future when we read the letters of commendation.

"I subscribed to ZIONS HERALD a few years ago just to please my pastor, who was anxious to make a better showing and who believed in your publication. I only glanced at it casually for some time, but now I look forward to every issue with a great deal of interest.

"Let us stop mumbling worn-out phrases and adhering to old theories. There is a great and happy future for those who believe that God is constantly helping us to find further light."

BASIL M. PARSONS,
Franklin, Mass.

A Laywoman Likes Z. H.

"Every week I anticipate its arrival with pleasure . . . and read it—cover to cover—with satisfaction. . . . You must have a lot of fun in your make-up, and it is contagious. . . ."

(Miss) A. L. BOUTWELL,
Leominster, Mass.

Dr. Peale Explains "Guideposts"

A group of distinguished clergymen and laymen have organized a project to reach the masses of the people with the Christian Gospel. It will be a far-reaching endeavor to help bring about a resurgence of religious faith. Recognizing the fact that multitudes of Americans do not attend church, and the further fact that many church members are decidedly nominal, the effort of this group will be to reach people with a vital message that Christ's way works. Those responsible for the project are deeply concerned with the declining spiritual, ethical, and moral life of the nation. They feel that an aggressive effort should be made now to counteract this decline.

The group consists of the following: Mr. W. N. Banks, president of Grantville Mills, Grantville, Ga.; Dr. John Sutherland Bonnell, Fifth Avenue Presbyterian Church, New York City; Bishop John T. Dallas, Protestant Episcopal Church, Concord, N. H.; Dr. James W. Fifield, Jr., First Congregational Church, Los Angeles, Cal.; Mr. Frank E. Gannett, newspaper publisher, Rochester, N. Y.; Dr. Frederick Brown Harris, Chaplain, United States Senate, Washington, D. C.; Mr. Edmund Summers Hawley, New York City; Mr. Smith Johnson, president, Johnson Rubber Company, Middlefield, Ohio; Mr. Stanley S. Kresge, Detroit, Mich.; Bishop A. J. Moore, The Methodist Church, Atlanta, Ga.; Mr. John J. Porter, Chairman of the Board, North American Cement Corporation, Hagerstown, Md.; Captain Eddie Rickenbacker, president, Eastern Air Lines, New York City; Mr. Branch Rickey, president, Brooklyn National League Baseball Club, New York City; Mr. Howard Selby, general manager, United Farmers' Cooperative Creamery Assn., Inc., Boston, Mass.; Dr. Roy L. Smith, editor, *The Christian Advocate,* Chicago, Ill.; Dr. Ralph W. Sockman, Christ Church, New City; Mr. Walter Teagle, New York; Mr. Lowell Thomas, New York City; Herbert Welch, New York City. Othe to be added.

The plan is to issue short pamphl tracts of about twelve hundred words dealing with the techniques of the sp life. The pamphlets will answer the of religion. That is, *how* to overcom and anxiety; *how* to meet pain, sorrow to solve problems; *how* to render ef social service. In short, how to use or ligious faith to live an effective and life.

The pamphlets will be entitled " posts," the meaning being that th guideposts to a workable pattern for The pamphlets will be the equal, fro printing standpoint, of anything issu industry. They will be attractive, exc illustrated, and will be written in language and in non-sermonic style purpose of reaching all people. The will be, for the most part, laymen wh had a real spiritual experience, and wh carried that experience into their b job, or profession. Some issues will b ten by ministers. "Guideposts" will b at a cost of one dollar per year fo two issues. It will be a non-profi sectarian publication. Provisions made for the purchase of "Guidepo quantity by churches or individuals, ness organizations, labor unions, o groups who may want to distribut Individual and group subscriptions ready being received at the publicatio Pawling, N. Y.

The purpose, as stated above, is bring about, through the medium printed word, a revival of faith and by showing clearly not only that fait when applied, but also *how* to ap given situations.

"Guideposts," in reality is a mo version of the religious tract of pa Through avenues of distribution wh proven effective and which have be fully studied, it is felt that "Guidepo reach thousands of non-church pe well as church members.

An effort has been made to claim "Guideposts" project has hidden poli poses. The organizers declare that statements are entirely false, as will illustrated when the pamphlets ap will be seen that they contain no m any political or partisan point of vie will be entirely and solely concer the great truths of religion.

The editor is Dr. Norman Vinc of the Marble Collegiate Church, F nue, New York City. The publish Raymond Thornburg, prominent layman and alumnus of Ohio Wesl versity. The publishing office is at N. Y., which was selected for the r this village is the home of Mr. T and the summer home of Dr. Pea in close proximity to New York Ci felt that a smalltown address mi "Guideposts" more closely to the he American people than an address i politan center. In view of the "Guideposts" is a non-profit oper location of its office greatly reduce is desired by its founders that "G speak the basic religious faith of It will encourage them to put the faith into practice, and will endeav them in the way it may be don personal lives.

January 10, 1945

Prisoners of a Greater Hope

W. RALPH WARD, JR.

There is echoed upon every hand in these days an unmistakable note of optimism. For the circumstances which call forth this note we are duly thankful, and only pray that our highest hopes may see their fulfillment in the ensuing months. But as I have heard persons in public address, on the radio, and in private conversation, speak their words of hopefulness, and as I have myself spoken in an optimistic vein, I have begun to wonder in all seriousness if I ought to let myself go forward in these crucial days as an uncritical optimist. And that is not because I disbelieve what our military leaders have been telling us about the probability of victory over Germany and the possibility of making deep inroads into Japan this year. Though I believed all and more than our most hopeful analysts are saying, there is something which in this hour would make me skeptical of shallow optimism.

This is not that I believe in being a pessimist, and in thinking that only darkness is real. Not that at all, but rather that so much optimism that creeps out in people's lives is unreal. Our optimism is so often linked with superficialities. We let ourselves believe that life is going to be better simply because some changes are going to be made. We link our optimism to the idea of inevitable progress, and let ourselves believe that as an escalator steadily carries one up from one floor to another, so life in spite of hardtimes and wars is inevitably on the uptrend. Somehow we forget that escalators also carry people down from one floor to another, if they get headed that way. We tie our optimism to cheap little phrases and prayers, and say over and over "every day and in every way I am getting better and better," and fail to realize that just exactly the opposite may be true. We pin our optimism on catch phrases like "the New Deal" or "win with Willkie" or "V for Victory"; and by a repetitious incantation and the wearing of a few buttons, we expect a new world to be born. Determined to see only the bright side of things, we look pharisaically at the plight of our brothers around the world and say "it can't happen here," while in our very midst the seeds of social disaster get a firm rootage. The confirmed pessimist is intolerable, but the unthinking and superficial optimist is a most dangerous individual.

But even religion may create in us an unwise and cheap optimism. Jeremiah found people in his day going about saying, "Peace, peace"; when there was not peace. Jesus found people calling him "Lord, Lord," and voicing the hope that in Him God would come to reign supreme, while at the same time they were failing to do the will of His Father. St. Paul found people in the churches he helped to establish, living in the crude optimism of an immediate second coming of Christ, and utterly failing in their moral lives and responsibilities as brothers in the Christian fellowship. Thus it is that even down to our own day some of our most superficial optimists are those who repeat from Holy Scripture great words of hope and anticipation, but who in their lives betray that hope and become blind leaders of the blind.

My concern is not that we should turn our backs upon one of the native characteristics of people, a characteristic which reaches its highest form in genuine religion, but rather that we should take seriously our optimism and come to grips with elemental matters which will give it a firm undergirding in our lives. Surely the first element that must undergird our optimism is that knowledge that, however radical may be the changes which are immediately to come, *we will not drift into a better state of affairs.* Unquestionably, if we will examine our optimism, we will find that too often it rests upon the feeling that change means improvement. Thus it is that whenever change seems just around the corner, we swing into a hopeful mood. But while change is inevitable, improvement is not.

Adolf Hitler came into power in Europe in 1933, and

since that time this world has seen changes which have eclipsed everything in our imagination; yet who would say that the world has thereby changed for the better. We are no doubt headed for a year that will see rapid and significant changes in the world. But whether those changes will be for the better, depends not on the change itself, but on the use we make of the chance change brings.

Approximately a century ago this country was opening up from one ocean to the other. Men of great vision like Collis P. Huntington and Leland Stanford saw the possibility of linking east and west by a great belt of steel, thus facilitating transportation across the land. Many factors in that scene gave them the chance to put their dream into steel and steam. But a railroad at last spanned the nation, because these incorrigible optimists would not be deterred by any obstacle, and began foot by foot to lay the ties and rails. Today we are the prisoners of even a greater hope. A dream of a world united by ties of understanding and good will commands our thoughts. But we will not any more drift into a better world order than a railroad would drift out of the sky and cross from east to west. Optimism we must have, but it must come down out of the air, put its feet on the ground and walk, as we by our devotedness in practical ways support those concrete efforts which will be made this year to establish through victory a just and durable peace.

A second element which must undergird our optimism is a patience with time. There are no short cuts in life to the really important things. Getting an education is the business of a lifetime, not just a few short years in a classroom. Real friendships are not built as one passes the time of day with his acquaintances upon the street, they grow out of winters and summers of experience between people. A great faith is not alone the outgrowth of one glowing moment of religious experience, but rather it comes from a heart aflame for God that has passed through deep waters of doubt and suffering, and from the cross knows the meaning of a love that will not let us go.

Just so it is if one is a prisoner of hope. He must see his hopes flicker and die; he must see them crushed and broken, but in spite of everything, he must hold on to them and keep going forward. Many years ago an early follower of Christ wrote a book in which he listed the heroes of the faith. One after another he called the roll of the pioneers in Israel, and over the names of them all he wrote "and these all, having obtained a good report through faith, received not the promise—." True prisoners of hope, unyielding optimists are individuals who do not have to see their ideal achieved in their term of office, in the next six months, or the next year, or in their lifetime, in order to keep going on. The appeal of our optimism must be to the centuries, knowing that in our time we shall meet tribulation, but there is One who has "overcome the world."

Then, too, we must undergird our optimism with a genuine moral support. Said a parishioner in a certain city to his minister: "I would have more confidence in my surgeon if I did not know so much about his personal life." Would we not have reason to have more confidence in our optimism if we knew it would be matched by a higher quality of living in our personal life?

Ours has been an age of high ideals—"make the world safe for democracy," "the world for Christ in one generation"—but we have too often scotched them by the failure to live democratically in our own environment, and on many occasions by choosing comfort rather than Christ. It's no good for the man who is intolerant of his fellowmen to say that democracy is a failure. He's n given it a chance in his own life. It's no good for man or woman who loves his Sunday at home more t he does his church to say that Christianity is an dream. In his life it has not been tried and failed, found difficult and ignored.

And finally, we must undergird our optimism faith in God. If one observes carefully the context f which the text of these words is taken, he will obs that hope was stirred in the depressed spirits of the dren of Israel by the coming of a great warrior, and promise of his victories. But almost immediately r ence to this fact is dropped, and we learn that their a ing hope is in something deeper. Their hope is in one will come not with chariots and horses, but as one wh "just, and having salvation; lowly, and riding upon a —he shall speak peace unto the nations; and his domi shall be from sea to sea." It was this latter hope to w they were really prisoners. Great leaders might c and establish a new order of politics—changes might place in their own affairs—but their hope was finall none of these. It was that God had a plan for them that He was great enough to establish through them kingdom.

What in this hour shall be our hope, upon what we stand? Science we need, but science is not eno education for all is our hope, and higher education those who desire it, but that is not enough; impr standards of living indeed we must have for all p everywhere, but that is not enough. Rather we must ourselves prisoners of a self-revealing God, of God has revealed His will and purpose in Jesus Christ, making ourselves prisoners of Him we shall have a dation for our hope that nothing in this world or i world to come can shatter or destroy. St. Paul wro his friends in the Colossians saying, "Christ in you hope of glory." The true hope for our world, the mism that will survive, is that God is like Jesus C and that we have turned to that God and are willi let His will filter into our lives until He is in us an are in Him.

Reply to "Marching to Zion"

Howard M. LeSourd

My friend and colleague, Professor Bruce, expresse views on a Homeland in Palestine for the dispos and homeless Jews of Europe. He has asked you i week's Zions Herald to keep in mind eight points this problem is discussed. Let us consider those firs

1. Professor Bruce emphasizes that the phrase "na home" is not adequately defined in the Balfour De tion, but he neglects the fact that it is made suffic clear in the Articles of the Mandate for Palestine, i eral official British Government pronouncements, a the discussions of the Permanent Mandates Comm of the League of Nations. All the official docu unanimously confirm the Jewish right of immigratio Palestine, *unrestricted by political considerations,* an ditioned only on the economic capacity of the co The 1939 White Paper, issued by the Chamberlai ernment, which repudiated this principle, was att by the leading statesmen in Great Britain as an appeasement, and it was unanimously declared b Permanent Mandates Commission to be inconsisten the Palestine Mandate.

2. Professor Bruce blames the Zionists for usi

efugee situation as a means to "advance the campaign or the building of this 'national home.'" The fact is hat the Zionists have, year in year out, defended the Jewsh right to enter Palestine and to develop the country in ccordance with the Balfour Declaration and the Manlate. Naturally their demand has become more insistent n the light of the fact that the doors to Palestine were closed by the White Paper of 1939, illegally and immorlly, at the time that the need for a Jewish homeland was greater than it ever had been in their tragic history.

3. The implication that the Zionists kept their aim—or at least their hope—for a Jewish majority in Palestine secret is absurd, in the light of the many public statements made not only by Zionists, but by British statesmen and publicists. Lloyd George, who was Prime Minister of the Cabinet which issued the Balfour Declaration, referring to this aim has declared: "The notion that Jewish immigration would have to be artificially restricted in order to ensure that the Jews should be a permanent minority never entered into the heads of anyone engaged in framing the policy. That would have been regarded as unjust and as a fraud on the people to whom we were appealing." There is incontrovertible evidence that the same view was taken by those who formulated American policy and by the body of American experts at the Peace Conference.

4. Jewish claims to Palestine do not rest alone on ancient occupancy. Palestine is Jewish in nomenclature, history, and world sentiment. The Arab people in Palestine have full equality of rights as individuals, and equal opportunity with the Jews to develop their religious, cultural and educational institutions.

The Arab claim to rule and dominate Palestine has no foundation in international law. Arab rule of Palestine lasted only for three hundred years and came to an end in the eleventh century when the Arabs were defeated by the Turks. For hundreds of years before the First World War, Palestine was a poverty-stricken, malaria-ridden backwater of the Turkish Empire. Like all the Arab countries of the Middle East, it was liberated by the Allied victory of 1918, which, at the same time, freed the Arabs of Iraq and Syria from the Turkish yoke and set them on the road to independence.

5-6-7. Professor Bruce then makes a plea that the United States should welcome Jewish refugees here, but surely he realizes that there is no exclusion of Jews from America; more than 100,000 have come here since 1939 on regular quotas. He praised our restoring the quota basis for Chinese immigrants, and we all agree, but does he advocate lifting quotas for Jews from countries of Europe while retaining the quotas for Chinese or Greeks?

To be sure, the United States is the dream of the destitute and oppressed masses of the world, but it is anything but sure that the American people wish to open the doors of the United States to a mass immigration of Jews or any other people. Jewish Palestine, on the other hand, welcomes the refugees, and the Jews of the world are ready to invest the funds necessary to help the pioneers make of Palestine a land of plenty, security, beauty and peace. Professor Bruce is ready to close the doors of Palestine to the Jews before the gates of America are open. The Zionist position does not involve forcing any Jews to go to Palestine, but keeping the doors of Palestine open so that those Jews who need to, or who wish to, will have the choice of going to Palestine or settling elsewhere.

The Arabs have 1,200,000 square miles of territory, rich in minerals and oil, fertile through irrigation, and unlimited in possibilities of development. When this vast territory was freed, by Allied efforts and sacrifices, 10,000 square miles were given to the Jews, not exclusively, for the Arabs may stay on and enjoy full political, economic, and religious freedom and privileges. The increase of the Jews to 600,000—partly by immigration, partly by natural growth—has not been at the expense of the Arabs. On the contrary, the Arab population of Palestine has grown by leaps and bounds, and since the Balfour Declaration was issued, the Arab population has doubled, rising from less than 600,000 to more than 1,200,000.

As Professor Bruce admits, the Arabs have profited tremendously by Jewish developments there: in health, by higher wages, by better living conditions, by greater cultural advantages. These could be a pattern for the national development of an Arab State were it not for the medieval desire of many Arab leaders and land-owners to keep their people in ignorance, poverty, and servility.

8. Professor Bruce here refuses to face the fact that 52 nations of the world, including the United States, through a special treaty with Great Britain, approved the Balfour Declaration and a mandate to Great Britain to carry out its objectives. The world has set aside Palestine for a Jewish Homeland. Great Britain betrayed the trust and was false to her international obligations according to no less an authority than Winston Churchill. The least that the nations of the world should do is to let Great Britain know that we still expect them to fulfill their sacred promises.

Under international guarantees and British assurances the development has gone so far in Palestine that to break faith now would be more dangerous as a precedent and as an occasion for future trouble than for straightforward insistence on justice and decency.

To go on with an argument for a real Jewish Homeland would take far more space than is permitted here, so I add just this closing word.

It seems so easy for those who argue for the status quo to forget the commitments to the Jews and stress the little loop-holes, some correspondence that in no way takes precedence over the open, clear intentions of the Balfour Declaration and the Mandate. International morality is at a low ebb, agreements are scraps of paper and "let well enough alone" policies are popular. But we are in the mess we are now because of just those attitudes. The time has come to put some moral foundations under international policy or our civilization will collapse.

We who believe in a Christian civilization ought to be especially concerned with the preservation of Judaism, without which roots Christianity can never flower and prosper. Jesus was a Jew, and the ethical principles and spiritual sensitiveness of the Jewish religion provided the background and basis of his teaching. Hitler proposed to enslave the peoples of Europe, but he was especially anxious to exterminate the Jews, for he wished to destroy the ideals and principles to which they had given birth. There should be in every Christian heart an equally stirring urge to give roots and permanence and security to Judaism in the land of its origin. At the same time there must be desire to give to the Arabs the help they need to develop a strong, intelligent and prosperous nation as rapidly as they are willing to accept it.

I am convinced that the Zionist program will ultimately work out for the best interests of the Jews, the Arabs, the English and the world, and that the future welfare of democracy and Christianity will be ensured best by a real Homeland for the Jews in Palestine.

Zions Herald

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Is the Council Protestant?

The Federal Council of Churches was represented as "the witness to the historic faith" in a conversation held on December 11, 1942, between Dr. Cummins of the Universalists and Dr. Cavert of the Council. Dr. Cavert told Dr. Cummins that the Council used to be an "organization of Protestant churches for the purpose of common endeavor in good works," but that now it was to be considered as "the witness to the historic faith."

Such a statement will certainly call all Protestants to a thinking point! Who can determine what one means by an accredited "witness"—and who will dare venture forth in any Protestant gathering and discuss that interesting little matter of Dr. Cavert's "historic faith"? What is the Baptist interpretation of the historic faith? What is the Methodist interpretation of the historic faith? What is the Episcopalian interpretation of the historic faith? *What is the historic faith?*

Obviously no person—even the executives of the Federal Council—can make such a statement and still be Protestant. If we could agree in matters theological, we would no longer be Protestants! The Federal Council, according to its own constitution, has no right to represent itself as being an organization of theological unity—it is Protestant, and must refuse to tamper with the beliefs and theologies of others. We expect the Roman Catholic Pope to make such statements—but not the executive secretaries of our Federal Council of Churches!

The Council must make its position clear: is it, or is it not Protestant? Is it going to attempt to form some sort of a mass movement that will demand totalitarian domination and unity of thought? Or is the Federal Council going to be a cooperative organization of Protestant churches working for the right to be Protestant? Our day is seeing an ama rise in Roman Catholic popularity. It may be tha right to be Protestant will be tampered with day—it is also within the realm of possibility Protestantism may die from dry-rot if it does n about its business of bringing in social and per justice, as over against the rising totalitarian mo our mechanical age. We must have a Federal Co of Churches of Christ which is again devoted t common endeavor in good works!

NOTE: Next week's issue of ZIONS HERALD will present an entitled "God's Step-Children," written especially for us b Robert Cummins, General Superintendent of the Univ Church. Dr. Cummins will explain the entire relation Universalists with the Federal Council of Churches and his own reactions to the unfortunate episode.

Let's Change It

The tax income from horse and dog racing rec by the state of Massachusetts is earmarked for ol assistance. Last year about $6,000,000 was rec from the tracks for this purpose.

And the horse and dog interests make the m the situation, which is something that ought changed.

Each year when the question of racing com on the ballot, the horse and dog interests make pear that if these two issues lose, old folks in M chusetts will get no help and their payments w summarily stopped.

These racing interests show pictures of a pa old couple and then ask you, in effect, if you be willing to see this old couple starve to deat because you want horse and dog tracks closed

This is a cockeyed and misleading approach subject, but it is an effective one. Now the same ests are trying to make it appear that the state is a major catastrophe in the government edict ba horse and dog racing due to the manpower sit

Once again we are being treated to the sam of appeal. This time it is claimed that Quin payers will have to dig up an additional $121 real estate taxes if the tracks remain closed.

Once again it is the same twisted appeal. F if the governor has piled up a $10,000,000 surp cannot understand why this money is not u supplement the loss of track revenue.

The point we want to make clear is that th of racing in Massachusetts should not be linked other issue. When you consider tracks you sho have to consider old age assistance or local rea taxes or anything else but the plain unvarnishe tion of whether or not you want legalized ga

The income from horse and dog tracks sh into general revenue for the state, the same other income. It should not be earmarked special purpose. The voters should not be pl a position of having to vote against their ow

science because they think they may be harming the old couple down the street.

You have to admit the horse and dog interests are smart in having such a link with their tax revenue, but in the interests of fair play this sort of thing should end.

Horse and dog racing is purely a question of pari-mutuel betting, this and nothing else.—*Editorial, Dec. 29, 1944, Quincy Patriot Ledger.*

Just An Ordinary Guy

"The people up at that church are so stuffy and stuck-up, that an ordinary guy like me never goes near the place," he said. It was not a bitter statement —it did not deny that there was a God—it was one of those realistic situations where an individual was outside the church because he did not like what he thought represented the inside of the church. He stayed away from that church for the very same reason that one might have stayed away from certain lodges or clubs. He did not feel hostile about the church—he just felt that he was too "ordinary" for the church.

This represents a widespread popular opinion about too much of our organized Protestantism. We must not allow such an opinion to be justified. Far be it from our hopes to get the churches down to the dinner-club style of back-slapping in order to be of popular interest; but on the other hand, the churches that are successful are talking the language that is understood and is attractive to the masses of people. Jesus used this very method, and even little children came to hear Him!

This is a plea for simplicity and for sincerity. We need a church for "ordinary guys," because that is what most of us are! We must bring in the "ordinary guys" if we are to serve effectively and make any difference to the state of affairs in the world. Laymen and ministers alike are charged with this task as we look at a world as ill-at-ease and lacking in security as ours. The Christian gospel is for all men and is designed to make over "ordinary guys" into "unusual people." We must, if we are to spread the gospel, remember that the lowliest were always the object of Jesus' first concern. "Except ye become as little children . . ."

Continue the Crusade!

Reports are continuing to pour into this office indicating that the financial aspect of the Crusade for Christ is being more than generously met; a few reports are coming in to indicate that specific attempts to increase Church School enrolment and attendance are being made with satisfactory results; some churches are at work on a program of evangelism—and it is at this point that we are highly concerned right now.

Protestantism in general, and Methodism in particular, exist *because the fathers were evangelistic.* They went out to seek those who were lost; they made an effort to make it possible for people to "be at home" in the church; they talked about a God who loved and who forgave; and they made it possible for each person to discover God in his own individual way.

Our churches must never cease in this their primary function. We cannot insist on "standardization" or anything else in a great Protestant church such as ours. We must insist, however, that our churches are open churches to which any person—regardless of his theology—can come in and have his heart "strangely warmed."

An Army chaplain recently said that he was convinced that the most essential thing that the church had to do was to again "give a hang about people." Surely the chaplain is right! Our economic system has ceased caring for people—even our educational system has become a flitting sort of creative vacuum—and the only agency that can effectively "warm the heart" of a very cold world is the Church of Jesus Christ. Let no church which has raised its financial quota develop the mood of having done its part—its task has just begun—LET'S CONTINUE THE CRUSADE.

The State of the Nation

President Roosevelt, in his annual address on the status of the country, sounded pessimistic about the fate of international cooperation. He has invited a bit of the current trend towards nationalism by his recent "debunking" of the Atlantic Charter, and the recent appointments to the State Department have not helped the cause of internationalism either; but aside from that, the people are the creators of trends—and churchmen ought to be alarmed about the present state of things!

The President's message ought to make every one of us more definitely aware of our responsibility in creating a *will to peace;* it ought to challenge us all to a thorough study of what is involved in good international relations; it should spur us into individual political action against totalitarian trends that are so obviously present in our political scene. (Let us beware that in the drive for universal conscription, peace-time conscription is not smuggled in on a "rider.") Now is the time to get acquainted with our new Congressmen and impress them quite definitely with our Christian hopes for postwar security and world peace.

If the mood of the nation is slipping—it is a specific opportunity for the church to proclaim, with new vigor, its unqualified belief in the salvation of man through the operation of the spirit of love. It is another indication that the Crusade for Christ is one of the most needed movements.

The Church School Lesson

WILLIAM G. CHANTER

International Uniform Lesson for Jan. 21

Standards of the Kingdom.—Matthew 4:23-6:18.

I. *What are the standards of the Kingdom?*

The Beatitudes are a kind of summary statement of the essential standards of the Kingdom which Christ was proclaiming. Sometimes it is said that we have here a list of the various kinds of people who together make up the citizenship of the Kingdom, showing in these different ways their loyalty to it and their participation in its spirit. This, however, can hardly be true. The characteristics listed in the Beatitudes are too general to be descriptive of separate classes. Could a hunger and thirst after righteousness be felt by some members of Christ's Kingdom and not by others? Are not purity of heart, humility, steadfastness in persecution marks of every true disciple of our Lord? Variety there must be, and perhaps some members of the Kingdom may develop one or the other of these qualities to a greater degree than some of their fellows. But that they will all possess each of these characteristics in a really effective way surely cannot be true. The Beatitudes make up an outline of that character which is the standard of the Kingdom of God.

This means that Christ's Kingdom is not of this world. For its standards are matters of character only. It does not ask what a man has. It does not ask what his reputation is. It does not ask where he ranks in the social scale. It has no concern with appearances. Its standards are moral and spiritual, not material, inner and not outer. Of its citizens it asks only an unqualified devotion to ideals so pure and so lofty as to commit him to an unrelenting struggle against every form of evil. But you will notice that this means that it is truly the Kingdom of a God Who is a Spirit, and the God and Father of all men, no respecter of persons. It means, also, that it is the Kingdom of man, since it is based on those qualities which (1) are most truly and highly human, which most clearly mark man off from the animals. and (2) are potentialities of all men, not limited to any race.

II. *But are the standards of the Kingdom of practical value for life in this world? If it is not a kingdom of this world, how can its standards apply to it?*

What Jesus thought of this may be seen in Matthew 5:13-16. He compared the people whose lives were ruled and whose characters were formed by the standards of the Kingdom to light and salt, the light of the world, the salt of the earth. That is to say, in this present, workaday world they are to exert an influence of the most immense power, an influence of the utmost practical value, they are to supply the world with the basic necessities of healthy and satisfying life. They are necessities, not luxuries. Least of all are they to be aloof from, out of contact with the world.

Notice the skill with which these figures of speech are chosen. Light is beautiful, intangible, and, as the scientists know, its nature remains a mystery. Yet it is possessed of unimaginable power as giving to life not only its color and its beauty, but its strength and health. Nothing quite so well combines a fairy-like beauty with the utmost practical vale. Salt is a more homely figure. Certainly no one would think of questioning its practical value. It preserves from corruption, it brings out the flavor of food, it adds to it a savor of its own.

And Jesus said that the citizens of the Kingdom the salt of the earth and the light of the world. Wa right? Well, just think what this world would be l people of the sort of which He was speaking were t appear altogether. Think what does happen to any of the world in which greed and selfishness and and materialism begin to shut in like the night whe "old day-wearied sun" begins to set. Think of how less and foul life becomes when the salt of honor and and kindness and clean devotion to duty is lost. Tal of history the story of the saints and heroes of faith see what you have left. The truth is, that if you toc the pages on which the stories of those who gave selves to the standards of the Kingdom are foun book would fall apart and you would have only of paper without any unity or any real meaning.

III. *What is the challenge of the Kingdom and its stand us and to our day?*

1. The standards of the Kingdom call to the b us. They arouse the better self which lives in every h being.

Heroism, kindness, strength, unflinching devotio lofty ideal—these are things which stir the hearts of man. In Christ's Kingdom these things are found in beauty of a flawless purity. Compare His call with the the world's great reformers at their best, not to menti great dictators of whom history tells, and see how i parably greater it is, how much deeper is its appea

2. The standards of the Kingdom are embod Christ Himself. They are not merely lovely ideas. have been made real, definite, concrete in a life, an all the inescapable power of a magnificent reality. Word was made flesh."

3. Today we are witnessing on a scale of unprece tragedy the failure of the world's kingdoms. The ag a great necessity for a new way emphasizes the ch of Christ's Kingdom. We know that only as we c new sources of spiritual power, new ways of gen unselfishness, of increasing our fund of devotion t and duty, of winning a deeper and richer humani we survive at all. Never was there a time when th lenge of the Kingdom came with more force. For offers us in His Kingdom the very things we nee

4. But the challenge comes first of all to tho have named Jesus as their Master. Read Matthe It is we who must hold high the torch which Ch handed us and to which He still gives its flam challenge of the Kingdom to the world must through us, and this cannot be unless first we hav ourselves to it. This surely is the great point of t son as we study it in this year of the world's ago

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Lesson for Jan. 28, "Loyalty to the Kingdom." M 6:19-7:29.

Questions for study.

1. What is the Kingdom of God? Matthew 6:19-34—p larly v. 33, the Golden Text. Does the Kingdom command our loyalty? Can we give to the phrase "the dom of God" a real and powerful meaning for the pe this twentieth century?
2. What is the cost of loyalty to the Kingdom? M 7:13-14.
3. What is the test of true loyalty to the Kingdom? M 7:1-5; 7-12; 15-23.
4. What is the value of loyalty to the Kingdom? M 7:24-27

Our Reporter at Nashville

Elmore Brown

More than 500 workers in the field of Christian Education, from the east and west, the north and south, have come to sit down together in a Kingdom building enterprise, five full days, Dec. 29-Jan. 3, on the adjoining campuses of Scarritt and Peabody colleges at Nashville, Tenn. This is a unique conference. There is nothing like it on a national scale in our church. Approximating in numbers a General Conference, it enacts no legislation, but directs its entire attention to the one matter of considering the Christian education program in its many phases through the Division of the Local Church. It is a training project on a national level for conference and district workers.

To say just another word about the externals of the conference, it is organized into six commissions, viz: children's workers, youth workers, adult workers, local church directors, college teachers, and board presidents and executive secretaries. There are general assemblies for worship, addresses, etc., but most of the time is taken by the commissions in their own meetings, considering their own work. Each commission is organized with a president and other officers.

Apart from inconveniences of poor railroad facilities, Nashville is one of the logical centers for this conference, due to the fact that the national headquarters of the Board of Education are here. This gives the conference advantage of total staff leadership, and it gives the religious educational force of our church an opportunity of becoming acquainted first hand with the Board personnel in their offices. The "open house" on Friday afternoon, with refreshments served by the staff, was delightful.

Our icy reception was due to a severe sleet storm, and for five full days it has been rainy. The sunny South is not so sunny,—at least in this season of the year. From the people we have received a cordial welcome, symbolized by the cafeteria cashier who always says as she hands you your change, "Come back." Everywhere in the city one is constantly aware of omnipresent pungent, bituminous smoke.

Something of the old South still lingers here. One notices that on the street cars the front section is marked only for "white people," while the back section is marked for "members of the colored race." Apparently colored persons are not "people" in Tennessee. We learn, too, of a state law prohibiting educational classes of mixed races in the colleges here. Perhaps we should insist on a "fifth freedom"! Or is it freedoms after all for which our boys are dying?

A newcomer to Nashville has certain anticipations, and in these he is happily surprised. As a Methodist he comes to know "810 Broadway," and likewise the offices of "The Upper Room." Walking along he passes the headquarters of the Sunday School Association of the Southern Baptist Convention. He sees the historic First Presbyterian Church, used by the U. S. Government as a hospital in the Civil War. Henry VanDyke served as pastor here, and according to a sign outside the building, Andrew Jackson united in their membership here. A few miles outside the city may be seen the "Hermitage," the home of "Old Hickory," one of the city's showplaces.

One does not have long to look for reasons for calling Nashville the "Athens of the South," well might it be "of America." Not alone the educational institutions of Scarritt, Peabody, Vanderbilt, Fisk, and Meharry Medical, with their vine entwined tree trunks, make it so, although the magnificent collonnaded porches of Peabody are in the true Grecian style. But here also, one finds the Parthenon, only exact reproduction of the famous Athenian structure in all the world, erected only after years of research by architects and artists. It houses a famous American art collection. The state capitol building, too, follows the architectual design of a Greek Ionic temple.

In a conference of this kind one feels the force and significance of unification. Methodists are now one people. The fellowship among all groups from all parts of the nation, the sense of solidarity, the inspiration of common sharing and united responsibility, gives one a feeling of strength and encouragement for hard tasks.

Worship services are in charge of William J. Faulkner, dean of Fisk University. Worship when led by Dean Faulkner is always at a high level. But just now, when it has been learned within the past week that his son, an army captain, has given his life in combat, his addresses on faith and love take on an enriched meaning.

Chiang Speaks of Christ

The following is an English translation of President Chiang Kai-shek's Christmas message which was broadcast on Dec. 24 at 7 p.m., Chungking time.

We have come to another anniversary of the birth of Jesus of Nazareth, upon whose teachings the religious faith of an ever growing number of people is founded.

Between fifteen and twenty years ago our churches met with severe attacks, and there was a strong trend towards the stamping out of religion in China. I, at that time, was not a believer in the Christian faith. Because of popular opposition to the churches I also had doubts, but I studied the reasons animating the opposition, as well as the essentials of Christianity. My study brought me to the realization that Jesus was not only a savior of mankind, but also a leader of national social and religious revolution. The revolutionary force which he gave to the world is not unlike that which inspired our Three People's Principles. This I made clear in my 1938 Easter message on the need of a religious faith as against secular superstitions. Therefore today I hold that the followers of Christ should not only practice the love taught by the master, but also should make known his revolutionary spirit

This is the season at which all Christian nations, year after year for nearly twenty centuries, have happily celebrated the birth of the most eloquent and convincing prophet of peace and of the brotherhood of men that ever lived on this earth. During all these centuries there has been no lasting peace in any land under heaven. Yet the growing numbers of those who have carried Jesus Christ's message of love, mercy, and forbearance over all lands and seas, have never ceased to hope that mankind would some day reject the leadership of vain and cruel tyrants. They have ever continued to hope that mankind would some day ignore the call of those mad men who glorify predatory war.

Here in this land of ours, the insane rapacity of Japan has brought unspeakable horror and misery. This has been true during all the past eight years, but more particularly so this year. On the eve of a day traditionally dedicated to mutual kindness, generosity, and peace on earth, numerous of our people are subjected afresh to the rule of savagery, and many tens of thousands who escaped that humiliation have come to us empty handed, cold and hungry, as homeless refugees. Even as we prepare to thank our father in heaven and the savior he sent among us so long ago for the promise of "peace on earth and good will towards men," valiant sons all over the world are giving their lives to beat back the forces of evil and to recover the soil that has been plundered and polluted. Yet, perhaps, nowhere in this suffering world is there greater confidence than among the people of China that the end of this era of mad conflict is almost at hand, and that the ancient promise of the angels on the night of Jesus' birth is about to be fulfilled.

The life, character, teachings and spirit of service and sacrifice of Jesus inspire us to go ahead in our struggle that we may bring in a new world of freedom, equality, peace and happiness. Jesus taught the kingdom of heaven, not something in the distant future, but something that may be realized now by "men of peace and good will" who have his faith and purpose.

At this Christmas season I call upon the Christians of our country—of all church groups, Protestant and Catholic—to pray for their country, to set an example of courage and sacrifice, to help awaken the national conscience, to strengthen the faint hearted and encourage the brave. Let us confess before God our own sins and weaknesses of our nation, and ask his gracious guidance and protection, that he may deliver us as a nation and people and guide us soon into peace, and help us so build as to make our revolution a success. Let us give and serve and sacrifice as never before for our soldiers fighting in our defense, for the refugees driven from their homes and for all who are suffering under enemy oppression. I call upon all the churches in China and their members to give their all in the coming year to aid the wounded and sick soldiers, and the homeless and destitute refugees, for we shall then fulfill our duties as Christians and citizens.

Our nation as a whole needs the faith, the high moral standards and the spirit of sacrifice of Jesus. Let us all at this time pray to God that he may purify us, strengthen us and make us worthy of our great heritage, of our revolutionary cause, of our part in the struggle for freedom, and of the victory ahead. Only by strong character, great unselfishness, "loving one's neighbor as one's self," "bearing one another's burdens," and the courage and faith which Jesus showed through all his life can we carry through the last difficult phase of our struggle and attain the final triumph. We must be willing to give up everything now for victory and for the peace and future of our nation.

Christmas is celebrated throughout the world. Let us on this day remember the forces of our Allies in China and all who are standing by the cause throughout the world, the United Nations. There can be no freedom of any kind, there can be no religious freedom under the rule of such men as have led Japan and Germany back to barbarism. Jesus said: "You shall know the truth and the truth shall set you free." Pray God that we may know the truth and have the strength to be faithful to it.

During my detention in Siam, I read these

(Continued on page 29)

Lt. Paul R.. Linfield, AAF, son of Dr. Adolphus Linfield, professor of evangelism at Boston University School of Theology, was wounded in action in the Philippines. The most recent word received was that Lt. Linfield is recovering and is waiting at Saipan for transportation home.

Dr. David D. Vaughan, regional director of the Institute for American Democracy, Inc., recently addressed ministers' meetings in Manchester, Lynn, and New Bedford, Mass. He has represented the Institute before service clubs in Manchester, New Bedford, and Everett, Mass., and will speak at the ministers' meeting and the Rotary Club in Concord, N. H., on Jan. 23rd. He is also scheduled to speak at the Boston-Lynn Districts Methodist Preachers' Meeting on Jan. 22nd.

Mrs. May E. Thompson, wife of the late Llewellyn C. Thompson and for many years resident of Exeter, N. H., passed away at her home at 42 Vernon Street, Newton, Mass., on Dec. 17th. She was 76 years of age and had been a reader of ZIONS HERALD for many years.

A V-Mail letter from the Rev. Orval M. Auner, Jagdalpur, Bastar State, India, brings word that the Central Province Annual Conference of India was held in Jubbulpore between Nov. 15th and 20th, 1944. Bishop S. K. Mondol presided. The following missionaries were retired or sent on furlough: the Rev. and Mrs. T. Williams, the Rev. and Mrs. G. N. Ratnam, the Rev. and Mrs. H. C. Scholberg, Miss M. D. Crouse, Miss Lydia Pool, Miss Ethel Ruggles, Miss Ida May Klingeberger, and Miss Fannie Daniels.

Dr. Lynn Harold Hough, Dean of Drew Theological Seminary, Madison, N. J., conducted a preaching mission from Nov. 5th to 12th, at Scarboro Avenue and Wesley United Churches, Calgary, Alta. Dr. Hough also addressed the Kiwanis and Rotary Clubs; he spoke to students of Mount Royal College and Crescent Heights High School; met the ministers at an informal gathering, and held numerous personal interviews.

The Rev. William G. Reed, retired Methodist minister, died in his home at Rochester, N. Y., on Dec. 28th, at the age of 86. Mr. Reed taught school in a western New York town for fifteen years before entering the ministry in 1890. He served many pulpits before his retirement twenty-one years ago.

Dr. and Mrs. R. D. Bisbee, missionaries now on furlough from Poona, India, are now living at 786 Broadway, Everett, Mass., when they are not traveling on speaking tours. Dr. Bisbee inaugurated the Crusade for Christ on Dec. 31st, in the First Methodist Church, Woonsocket, R. I. Dr. and Mrs. Bisbee spent the month of November in Philadelphia, speaking in behalf of the Youth for Christ Crusade.

Mr. and Mrs. Percy Head of Peabody, Mass., have announced the engagement of their daughter, Dorothy, to the Rev. Marvin R. Green, minister of the First Methodist Church, Cape Porpoise, Me. The marriage is to take place on May 25th. Miss Head is a graduate of Simmons College, and has a Master's degree in Religious Education from Andover-Newton Theological Seminary. She is at present director of Christian Education and organist at First Methodist Church, Boston. Mr. Green is the son of Mr. and Mrs. E. R. Green of Huntsville, Mo. He is a graduate of Missouri State Teachers College and is at present a student at Boston University School of Theology.

The Rev. B. C. Wentworth, member of The Methodist Church for 76 years and a Methodist preacher for more than 70 years, died recently at the age of 96. Mr. Wentworth was a native of Cushing, Me., and entered the ministry in 1873 after uniting with the Maine Conference. He retired from the active ministry in 1923, but continued as an itinerant preacher for some 20 years.

The Rev. J. Harry Hall, a local preacher, and up to the time of his retirement a supply pastor in the old Vermont, the New England, and the New England Southern Conferences, died, after a long illness, in his home at East Wareham, Mass., on Dec. 18th. Mr. Hall was 84 years old. Funeral services were conducted by his pastor, the Rev. Wilfred D. Hamilton, on Dec. 20th, at the East Wareham Methodist Church.

The Rev. Elmore Brown, pastor of the Community Methodist Church in East Saugus, Mass., was appointed chaplain of the Massachusetts House of Representatives, by Speaker Frederick Willis, who is a member of Mr. Brown's church.

Mr. Alfred H. Avery, member of the Boston Wesleyan Association, and a leading Methodist, has again offered a four-year scholarship to be awarded through the International Council of Religious Education, as part of National Youth Week (Jan. 28-Feb. 4). In addition to the main award (worth $400 each year), 15 partial scholarships will be awarded.

The Rev. John A. Subhan, principal of Bareilly Theological Seminary at Bareilly, India, has been elected a bishop of The Methodist Church, according to a cable received by the Board of Missions of the Church from the Central Conference of Southern Asia, now in session in Lucknow. A former "sufi," or religious magician of the Mohammedan faith, from which he was converted at 15, Mr. Subhan is the third Indian, and the first convert from Mohammedism, ever to be elected to the Methodist episcopacy.

With Our Writers

W. RALPH WARD, JR., Manchester, Conn.; minister, South Methodist Church.

HOWARD M. LESOURD, Boston, Mass.; dean of Boston University Graduate School.

BISHOP LEWIS O. HARTMAN, Boston, Mass.; president, Methodist Federation for Social Service.

ELMORE BROWN, East Saugus, Mass.; minister, Methodist Church.

JOHN LAVELY, Framingham, Mass.; minister, Wesley Methodist Church.

J. GARFIELD SALLIS, Worcester, Mass.; minister, Park Avenue Methodist Church.

A Catholic priest in Cliftondale, Mass., g the Methodist minister $100 to help a M odist family get started after a disastrous had destroyed their home. The priest administered "last rites" to an aged Metl ist lady who died in the fire, and then, w he heard that the Rev. H. Newton Clay, r ister of the Cliftondale Methodist Chu was raising money to help the family g home, he came forward with his gene gift. This is the sort of positive and ha relationship that can exist when mem of different churches think and live as C tians!

The Pennsylvania State Grange rec adopted a resolution opposing peacetime scription of American youth for mil training. The resolution, presented at Grange's annual convention, said the posal under consideration by Congress very undemocratic and contrary to A can ideals." Enactment of such a law resolution said, "would break faith wit 10,000,000 men under arms at present," added that such a measure, in any should not be passed at this time.

The annual World Day of Prayer, observed this year on Feb. 16th, unde auspices of the United Council of C Women, carries the benediction of this Friday in Lent throughout the world d the other 364 days of the year—into the of Oriental students, young and old re 13,000,000 transient migrants and shar pers and 320,000 Original Americans.

Spain must have government free tyranny and dictatorship and based up "consent of the governed," the Rev. LaFarge, S. J., editor-in-chief of *Americ* clared in a highly significant article on Future of Spain." Anticipating a re or a monarchy, the noted Jesuit editor for a "strong" government of the which will recognize human rights, g tee the "innate rights of minority gr and solve the "immense Spanish land lem." He said the three main con Spain will need, to escape from the of anarchy and enjoy internal stabili peace, are independence, good gover and full development of religion.

On Christmas Sunday, the Wal (Maine) Methodist Church held a lighting service in memory of the bo have lost their lives in the service, honor of those who are now servin country. There was special music choir, under the leadership of Mrs. Feltis. The pastor, the Rev. J. Clar lind, preached on "The Prince of Following the sermon, as the name read by Miss Edith Burgess, the candl lit by Miss Louise Boggs and Miss Ru gess. This service was a union servi the Baptist Church, and the special c will be used for the Crusade for Ch

The first national seminar ever for local church directors of Christia tion will be held at Wooster College ter, Ohio, July 25th to August 3rd, u

sponsorship of the International Council of Religious Education, it has been announced by Dr. Herman J. Sweet, director of leadership education and church school administration for the Council.

Religious Associates groups of the National Citizens Political Action Committee will be formed this month in Chicago, Detroit, and Boston, Dr. Dwight J. Bradley, secretary of the Associates announced. The organization has about 250 members nationally, according to Dr. Bradley.

Goucher College will receive approximately one half million dollars under the will of Miss Julia R. Rogers of Baltimore, who died Dec. 22nd. Miss Rogers, long a benefactor of educational and cultural institutions in Baltimore, was interested in the educational program offered by the college.

Forty-two chaplains lost their lives while ministering to soldiers in battle during the first three years of war, according to official figures obtained from the Army and Navy. Three chaplains still are listed officially as "missing in action," while 43 are being "detained by the enemy." (A chaplain is not a prisoner, since he is a noncombatant.) One hundred and ten chaplains have been wounded in action. One chaplain died while being detained by the enemy.

The first inter-faith broadcast to be held in Bangor, Me., took place on New Year's day over Station WABI, with brief addresses by representatives of the Catholic, Protestant, and Jewish faiths. The broadcast was arranged by the Rev. G. Vaughn Shedd, Bangor District Superintendent of The Methodist Church, who also presided at the broadcast and introduced the speakers.

Pastors of 3500 New England churches received a letter and a release last week from Dr. David D. Vaughan, regional director of the Institute for American Democracy, Inc. These releases will be mailed every week for two months, at which time ministers may request the continuance of the free service, if they wish.

The First Methodist Church, Sacramento, Cal., where the Rev. A. Raymond Grant is minister, celebrated the burning of its mortgage on Christmas Sunday. During the eight years of the present pastorate, more than $95,000 has been raised; $11,000 of that for memorial chimes, the balance for the principal and interest on the debt and church improvements. Bishop James C. Baker and former ministers will speak at a victory dinner on Jan. 18th. Mr. Grant has two brothers-in-law in New England: Dr. Paul E. Johnson, professor at Boston University School of Theology and the Rev. Peter Palches, pastor of the Methodist Church at Plymouth, Mass.

The Citizens Committee for Army and Navy is very anxious to secure victrola records of hymns and church music, to be used at remote land bases and on small ships where no piano or organ is available for church services. Kindly send these records to Mrs. Beggs, Citizens Committee for Army and Navy, 13 Commonwealth Ave., Boston, Mass.

An impressive Christmas vesper service was held Sunday afternoon, Dec. 24th, in the Sanford (Maine) Methodist Church, where the Rev. M. Gerry Plummer is pastor. The unusual feature of the service was the dedication of the program to the remembrance of the men and women of the parish with the armed forces. The two framed Honor Rolls of the church were placed upon the altar for this service, flanking the Altar Cross, and before them were placed Candles of Remembrance, red, white and blue tapers. During the program the pastor read messages from Governor Sumner Sewall of Maine and Bishop Lewis O. Hartman. A souvenir Christmas candle was presented by the pastor to each service family represented at the service, for each man or woman of the family in uniform.

Representatives of three leading Protestant denominations have formed a joint radio committee to promote religious programs with professional talent and sponsor seminars to train clergymen and religious educators in the use of radio. Cooperating in the committee are representatives of the Congregational Christian Churches, Methodist Church, Presbyterian Church, U. S. A., as well as network and local station officials. The Rev. Everett C. Parker, in charge of radio for the Congregational Christian Churches, is director of the joint committee.

Reflections on the Crusade

My Dear Friends:

"Now it can bé told!" Never in my ministry have I gone through such heart searching as I went through in the course of this Crusade for Christ. There have been few causes for which my own enthusiasm has been more sincere and yet I seemed unable to awaken that enthusiasm in others. The encouraging words that came my way were few indeed. Some said the church debt ought to be paid before we did anything else, others said the Crusade had little appeal for them anyhow. I began to feel I must take the journey alone. Those who did encourage by word and letter will never know what their words meant.

Then I began to feel that what happened in this Crusade submitted my kind of religion and my kind of preaching to a most searching test. The subject matter of my preaching is not something I simply choose to do, but rather it is done because I can do no other. Any religion I have must stand to reason and can only be talked about as I talk about other things. It has been my conviction my whole life long that it is only a religion expressed so, that holds hope for the future. The results of this Crusade come to me as an expression of confidence on the part of the membership of the church in the kind of religion for which this church stands. It will never be enough to have church services that are simply interesting. We must have church services that inspire men and women to serve. Last Sunday it was demonstrated that such was the result. I shudder at the thought of what might have happened in the realm of my own spirit had last Sunday's effort failed.

I am convinced now that I minister to people who love the church. So many of the gifts made had on them the red stain of sacrifice. There is in this church love and loyalty enough to lift every load.

As far as the details of the giving is concerned, $3,821.09 of the amount was given in cash and the rest of the $5,400 covered by pledges. By King Avenue Church the words can be humbly heard: "I was hungry and ye fed me, thirsty and ye gave me to drink. Inasmuch as ye did it to one of the least of these my brethren, ye did it unto me."

Sincerely yours,
THE REV. HAROLD LANCASTER,
King Avenue Methodist Church,
Columbus, Ohio.

* * *

The Rev. Francis D. Taylor, superintendent of the Worcester (Mass.) District, reports that Leominster has oversubscribed its allotment by $679.75; Marlboro has gone over its quota of $828; Hudson, first returns previously reported, has oversubscribed by $206; and Wesley Church, Worcester, has gone over the top by $1784.

The Pratt Memorial Church in Rockland, Me., where the Rev. A. G. Hempstead is minister, has raised $1495.61, which is $55.61 over its quota.

On Christmas Eve, Dr. J. A. Galbraith, district superintendent of the Jamestown (N. Y.) District, Erie Conference, wired the Crusade for Christ office in Chicago that $69,212 had been pledged on the district's quota of $68,944. The telegram stated that this is the first district in the Erie Conference to go over the top.

Latest report from the West Virginia Conference (dated Dec. 22nd) shows that eight districts have reached or oversubscribed their quotas, with total pledges amounting to $555,827 for the entire conference, on a goal of $532,725.

Postponement of purchase of a new parsonage by the congregation at Beechview, Pa., for which they had planned for years, was voted by the official board after the needs for relief and reconstruction had been presented by their pastor, the Rev. J. S. Leland. "They had heard the anguished cry of a broken world," writes the Rev. I. R. Courtice, superintendent of the Pittsburgh District.

The one Protestant church in Fairfax, northern Vermont town "where 25 below zero is just another chilly night," serves both Baptists and Methodists. Pastor R. W. FitzGerald is raising the combined quota for the Methodist Crusade for Christ and the Baptist World Emergency Forward Fund.

With a quota of $2106, the people of Mount Bellingham Church, Chelsea (Mass.), subscribed on Sunday, Dec. 31st, a total of $2720 toward the Crusade for Christ relief and reconstruction fund. Thus, on the opening day of the local campaign their quota was oversubscribed by nearly 30 per cent. The total amount to be raised by this church was divided into $25 shares—85 in all. 108 shares were subscribed for at the morning and evening services, plus $20 in cash contributions. The people responded to the idea of sharing. There was a real eagerness to share their means to provide physical and spiritual food for the needy and distressed. Many of those subscribing were young people of the Youth Fellowship.

The people of St. Paul's Italian Methodist Church, Saratoga Street, East Boston (Mass.), have responded enthusiastically to the appeals of their pastor, the Rev. Frank L. Pizzuto, and have over-subscribed their quota of $400 for the Crusade for Christ. Over $100 of this amount already has been paid.

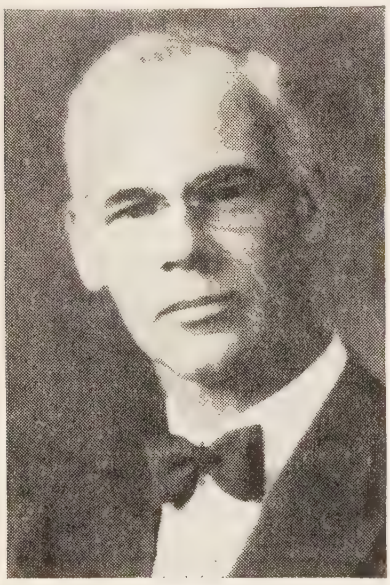
The Orange (Mass.) Church has oversubscribed its quota of $805 by $225 and expects that a little more may come in later.

The Oak Square Church in Brighton, Mass., with a quota of $1354, raised $2,327 at the Sunday morning service on the day before Christmas. The people hope to double the quota.

Now There's a Bishop Wesley!

The Rev. Arthur Frederick Wesley, Th.D., of Detroit, Mich., superintendent of the Boca Mission of The Methodist Church in Buenos Aires, Argentina, has been elected a bishop of The Methodist Church, it was announced by the Board of Missions and Church Extension of the denomination. The election took place in Buenos Aires on Nov. 27th, where the South America Central Conference of the Church was in session.

At the same time, according to radiogram received by the Board, Bishop Enrique C. Balloch, of Santiago, Chile, was reelected for a second quadrennium. Bishop Balloch was reassigned for episcopal supervision to Santi-



ago, and Bishop Wesley to Buenos Aires, where he succeeds Bishop Juan E. Gattinoni, who retired at this conference.

Bishop Wesley has been a missionary of The Methodist Church in South America since 1918, serving first in Montevideo, Uruguay. Most of his ministry, however, has been associated with Boca Mission, serving the poorest areas of Buenos Aires. In addition to this superintendency, he has been a professor in Union Theological Seminary, Buenos Aires, and treasurer of the Mission.

Bishop Wesley was born in North Branch, Mich., and educated at Albion College, and the Northern Baptist Theological Seminary, Chicago. Before entering missionary service he was a pastor in Detroit, and a professor in the Northern Baptist Theological Seminary. He is a widower, his wife, the former Grace Margaret Shaw, of Ypsilanti, Mich., having died in February, 1944. There are two sons and two daughters.

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A Pastor's Answer to "A Boy Overseas"

Dear Fred:

Bessie sent me a copy of your letter (written Oct. 3, 1944). It is a stirring letter; it moved me deeply. I am going to try to have it published in the *Framingham News* and in Zions Herald.

I too have been thinking a great deal about the same question you have in mind. Is there any hope that this war will not be in vain as was the last one? Will there be more tragic cemeteries all to no avail? Will the dreams of mankind once again be eulogized and laid away? What are the chances for a just and lasting peace in a Christian world order? I want to give you a few of my reactions to this haunting question.

It's hard to keep from being pessimistic. Every day it becomes clearer that power politics, national interests, and the will of the rulers are in the saddle, just as they have been after every war for more than a century. Prime Minister Churchill is still trying to organize Europe as if it were part of the British Empire. And I cannot see that either Stalin or President Roosevelt is fundamentally concerned about the United Nations, the Four Freedoms, or even a just and lasting peace. England, Russia, and America are engaged in a diplomatic chess game, each seeking first and foremost to maintain its own security, its own power, its own interests. Even including the Dumbarton Oaks conference, most of the postwar planning has been aimed not at the peace of all, but at securing the rights, powers, and interests of the individual nations.

Our own country does seem to be concerned about working out some law-abiding international order. But we have no prophetic statesman like Woodrow Wilson, President Roosevelt's reputation in international affairs notwithstanding. The only hope that I can see lies in the people of America. For two reasons: First, the will of the people is in favor of any measure that will *really* achieve a permanent peace. After the last war the people would not support the steps necessary for peace. Now they are ready to make great sacrifices for a peaceful world. The second reason is that the people (civilians and soldiers alike) are not enthusiastic about this war. They feel that it is a hellish thing. They feel that it is a job that has to be done, and go ahead with grim determination, but without any great faith that lasting peace will be the outcome. This, too, is a different attitude from that of the last war.

The trouble is that, although the vast majority of us want any steps taken that will insure lasting peace, still most of us do not know what those steps should be. Most people don't realize that power politics is on the march again, cloaked as usual in this war's platitudes and slogans That, I am afraid, will be the tragedy of World War II—we wanted a just and lasting peace, but we didn't know how to get it.

For, even though we devastate Germany, economically, militarily, politically, and morally; even though we should bomb Japan into oblivion, there will be no such peace—UNLESS AND UNTIL—we form a world government based on law which shall be supreme over all individual nations. The l of Judges closes with these words: "In t days there was no king in Israel and ev one did exactly as he pleased." Likewise these days there is no law above all nati and each nation does exactly as it ple Until we surrender our national soverei (along with other nations) to the supr law of a federal world government, our tion and others will continue to act fo own interest first, and there will be wars. Just as the State of Massachuset one of the United States of America, so America become one of the United Na of the World. Taking care of Germany Japan will be no guarantee of peace: will prevent Russia, for instance, from ing all of Europe and Asia to wage wa England and America some time in the 50 years? That is, if we have no world ernment. When America learns that th the way to peace, then there will be But we have not learned it yet.

There will be no such peace as we dreamed of, in the second place, unless until we put the religion of Jesus into tice, instead of professing it. Christian ciples must be put into our economic tem, into business and labor, into po into the professions, into race relation short, into every realm of life. That endless task, but it isn't impossible i who are Christians will work at it.

So I do not give up hope, because lieve that world government will be lished, not at the peace table, but befor century is out. I do not lose faith beca believe Christ's way will yet come in own.

Faithfully,

John Lave

The Federation Moves Forward

Bishop Lewis O. Hartman

(Reprint from Dec., 1944 "Social Quest

Looking backward over the stretch of forty years a keen observer must rec the high significance of the movem Methodism which was spearheaded Methodist Federation for Social Servi was launched at a time when Chris was interpreted largely from the an individualism. The Federation, ho boldly called for an understanding larger and more comprehensive mean the gospel of Jesus and the applicat His principles to the wider ranges The new venture on the part of the M ists stimulated the organization of groups in other denominations. The Creed" which was formulated by the tion, likewise, set the pattern for stat of social convictions by a number o churches and by the Federal Council Churches of Christ in America.

Now after four decades of glorious ing for human welfare under the lea of this non-official organization, Met holds a place of high distinction am denominations for its pioneering worl field of social, economic, and indus form.

In the list of early leaders of the tion there are some great names—Fr son North, Herbert Welch, Worth M Francis J. McConnell, George Ellio Gilbert, and Harry F. Ward—to only a few of them. Many other libe ing the forty years have joined the o

ion and have sought to perpetuate the spirit, he vision, and the social passion of these arly pioneers.

In these days the basic principles which in he earlier period the Federation proclaimed nd the reforms which it espoused are beginning to achieve a rather wide acceptance. Numerous secular organizations, societies, nd movements—and even some men of big usiness—are calling insistently for a better vorld which shall be fashioned after the attern which forty years ago represented a 'dangerous radicalism." Progress has been nade. Men are beginning to awaken from he sleep of the centuries.

But we face, nevertheless, today a situation hroughout the world with which the fathers never were confronted. The problem of iving together has become complex almost eyond imagination. We are in the midst not of any limited economic or industrial reorganization, or any mere political or commercial change, but of a revolution so deep and thoroughgoing, so broad and comprehensive as to involve the complete making over of man's whole philosophy of life and he transformation of the whole structure of human society.

As the Federal Council Commission on "The Relation of the Church to the War in he Light of the Christian Faith" has recently stated, "Around the globe, in the home of every civilized people, belligerent or neutral, and in places heretofore but little concerned with the modern world, a life and death struggle is going on between various old ways of living and various new ones. Long after the present phase of organized armed warfare has been succeeded by some sort of armistice or declared peace, unorganized struggles both armed and unarmed will continue, until some worldwide equilibrium not yet discernible may be worked out. So inclusive has this pattern of armed warfare and unarmed conflict become that for magnitude there is no close analogy to it in all previous history. By comparison, the fall of the Roman Empire in the West or the rise of the Mongol Empire in the East were local in scope, however great in cultural import. . . . It poses problems of unprecedented magnitude, and no small scale answers can be regarded for a moment as fit to command our assent."

"New occasions teach new duties." The war tragically has precipitated a "new occasion" for our day. It is here in our very midst.

The Federation of tomorrow, if it is to be true to its great traditions, must courageously and constructively face a new and larger task of pioneering. Responding to the call of need at the present time the Executive Committee at a recent meeting provided for the reorganization of the Federation. Some increase in financial backing has been secured and a new executive secretary has been elected.

Jack R. McMichael is a man of scholarly attainment and of wide experience and travel. He understands the social question. He is devoted to the cause of human welfare. He has enthusiasm and convictions. He is a forceful personality. Under his virile leadership the Federation for Social Service confronts the new day. It craves the interest and cooperation of every forward-looking Methodist who is concerned not only with passing resolutions but also with the furtherance of a crusade for a better, a truly Christian, world in this hour of unparalleled crisis for the human race.

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Chiang Speaks of Christ

(Continued from page 25)

words: "God is our refuge and strength, a very present help in trouble. Therefore we will not fear." I then saw the truth; God gave me the strength to be faithful to it. Even though I have faced many dangers in my life time, yet I have become free. May those of our nation who are now in far greater danger enjoy that blessed freedom of the spirit which I have enjoyed. And may all of our nation, bound or free, and of whatever religious belief, confirm one another, on this day of hope, in the knowledge that God will finally reward with victory and lasting peace those who make no truce with evil. On this Christmas Day let all of my countrymen pray to be sustained in that faith.

The Rev. William J. Thompson

The Rev. William Joseph Thompson died suddenly at his home, 610 Park Avenue, New York, on Nov. 24th, in his 81st year. He was in the effective ministry for 54 years. He entered the Baltimore Conference in 1887; in 1894 was transferred to the New England Conference and appointed as pastor of Grace Church, Worcester (Mass.), and to Newtonville (Mass.), 1899-1904. In 1904 he was transferred to the New York East Conference and appointed to Simpson Church, Brooklyn, which he served until 1910; in 1910-11 was corresponding secretary of New York East Conference Endowment Fund Commission; 1912-34, professor of Religious Psychology and Pedagogy at Drew; 1935-40, associate superintendent of the Brooklyn and Long Island Church Society of the Methodist Church; 1941, retired.

His interests and sympathies were wide and varied. He was a member of the General Conference in 1924. He served on the Sunday School Board and was a trustee of Western Maryland College and also of Yenching University, Pieping, China, and on the Brooklyn Methodist Hospital Board of Managers. He belonged to the Southern Society of New York Sons of the Revolution, Phi Beta Kappa Society, also Society of Colonial Wars, was president of Alumni of Graduate Schools of New York University and a member of the Religious Press Club.

He is survived by his wife, Mary Stover McLean Thompson, the daughter of the late John S. McLean, whom he married in 1898, and by two daughters, Juliet Woolford Thompson, and Virginia Thompson Adloff.

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National Conference on Education

Elmore Brown

Stirring, challenging, sobering, were the addresses delivered by Dr. Robert W. Searles, secretary of the Greater New York Federation of Churches. His analysis of a world, sick to its heart in all the phases of its life, his presentation of Jesus Christ as the specific for this situation, the application of the principles of Jesus to all of life, and the implications of all this for Christian education, are addresses which will not be soon forgotten by those privileged to hear them.

We learn of some changes in the Board of Education. The Rev. Walter Towner is being taken from the Youth Division and is to head a new department to be known as General Church School Work, with special responsibility now for the Crusade program. The Rev. L. Hoover Rupert of Kansas succeeds Towner in the Youth Department. Dr. Edward D. Staples is leaving this department and is taking full time responsibility for promotion of Parent Education and Home Religion under Dr. N. F. Forsyth. Dr. Forsyth also is to supervise the development of audio-visual aids, with the help of a full time assistant soon to be chosen. New staff workers will be chosen to assist Rupert in his department. In the Adult Department, the Rev. J. Gordon Chamberlain is leaving to become the executive secretary of the New York Conference. His successor has not yet been appointed.

The Crusade for Christ comes in for a great deal of emphasis here. The Rev. J. Manning Potts made his presentation, speaking especially of the available literature. No one need be under any misapprehension as to the attitude of religious educators in this Crusade. They are not concerned alone with the church school attendance aspect.

The Rev. Timothy B. Echols of Austin, Tex., executive secretary of the Texas and West Texas Conferences, was elected president of the National Conference for next year. Mr. Echols is a Negro. In the light of a generally developing condition of racial difficulties over the nation, this is the answer of this conference on Christian education as to interracial fellowship. Miss Florence Teague of Nashville was reelected secretary.

The conference approved unanimously a resolution in which it registered vigorous opposition to the proposed action of Congress, establishing universal peace time conscription, and ordered copies of the resolution sent to the President and to members of the Congress.

Proposed amendments to the constitution in which district superintendents would be admitted to the conference membership were received to be acted upon at the next session.

One of the most interesting discussions was that carried on under the direction of the Board of Publications, in which Dr. C. A. Bowen outlined to the conference something of the problem incident to publications in these days, and asked for suggestions as to the most needed and best used materials now experienced in local church school promotion. A discussion of new materials in all the departments, with special emphasis on Methodist Youth Fellowship and Intermediate materials occupied one full evening of the session.

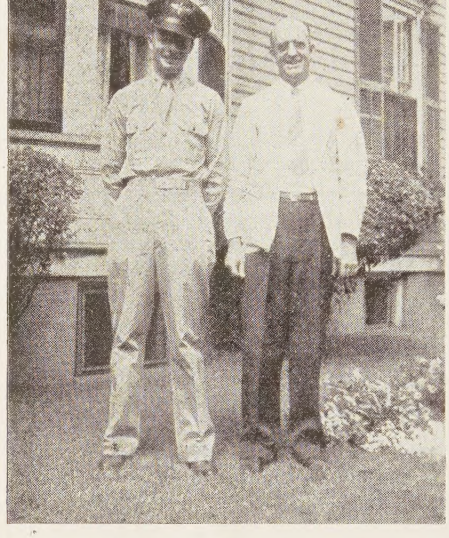
The importance of using the ever increasing materials in kodachrome and motion pictures as appealing teaching materials in the church was effectively demonstrated by Dr. Forsyth on Sunday night in an evening leading up to the midnight hour communion service. The materials, especially as aids in creating the devotional atmosphere are being rapidly developed, so much so that in the Board a new staff member will give full time to the department.

Flickering candle light alone lighted Wightman Chapel of Scarritt College as more than 500 persons in silence filed into the sanctuary for meditation and Holy Communion. Whistles announcing the advent of the new year could be heard yonder in the city as the cups containing the wine were being passed through the assembly. One could not miss being impressed with a curious contrast at this moment, perhaps suggesting an allegory of the present world situation. For within the chapel peace, serenity, love, and faith reigned supreme. Outside, as the whistles sounded, according to the traditional custom here, fire-crackers and guns were discharged to herald the arrival of the new year. Which is to be the symbol of 1945,—peace and love, or guns and bombardment!

The events of the new year will not be determined by this conference meeting here. But in the years to come, motives, purposes, actions, and attitudes will find expression in some lives of some folk called Methodist, which will be definitely shaped by teach who have been influenced by this confere Education is growth. Christian education growth in the direction of the Christ- spirit and way of life. A better world emerge only as more people are inspired seek the better life. Methodist educators church schools over this nation have a la responsibility. Many of them will mee better for having been in attendance at conference. (See page 25 for Mr. Brov first report.)

Meet the Methodist Esteys

Dr. Howell E. Estey, chairman of the Visual Safety Committee of the Massachusetts Society of Optometrists, is one of the active Methodists at Saint Paul's Church, Lynn, Mass. Dr. Estey is a director of the Lynn Y. M. C. A., chairman of the Lynn Safety



Council, chairman of the Lynn Salvage Committee, and is in general one of the most sought-after people in his community. His son, Lt. Donald B. Estey, is with the Army Air Corps, and has been stationed in Italy.

These Esteys are just not satisfied to be Esteys—they relate themselves to their church and community in a most positive fashion. Dr. Estey has been ordained a Local Deacon in The Methodist Church, and while Bethany Church, Lynn, was without a pastor, he served as "acting pastor" for nearly three years. His family is equally enthusiastic about service to others, and we are proud to present them to our readers as the "Methodists of the Week."

A Mere Matter of Words

J. Garfield Sallis

To what "Church" do you belong? Sem ticists have recently been reminding us the words we use to express our thought l a devastating way of turning on us and termining what we think often with un tunate and erroneous results. The w "church" is such a word. Properly mea the total fellowship of the disciples of Cl the word has been so commonly used fo particular local unit to which we happe belong that it has, in our thinking, su tuted the local unit for the glorious w In our denomination in particular, we sh surely never speak of local "Meth churches." There is only one Meth Church, and that is the whole Meth Church. It is time we adopted some which would indicate the local unit as of the whole. "Pastoral Charge" is the toric Methodist term, but it has passe of common parlance among Methodists bit unwieldly anyway, and lacks concre for the understanding of the non-Meth public. "Parish" is a good word, bu ecclesiastical connotations which hardly cide with Methodist conceptions. I b we could safely and profitably adopt the "Congregation." To cite my own cas instance, I should like the people to I minister to think of themselves as bers not of "Park Avenue Methodist Ch but of "Park Avenue Congregation o Methodist Church." And especially I like those whom I receive into me ship to know that while they are in the local "congregation," they are bers of the whole "Church." Who how largely this little matter of a w responsible for our difficulty in cultiva worthy and vital conception of the c

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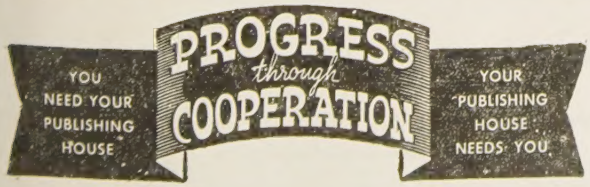

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59	47	68	53	77	65
60	47	69	54	78	67
61	48	70	55	79	69
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